



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

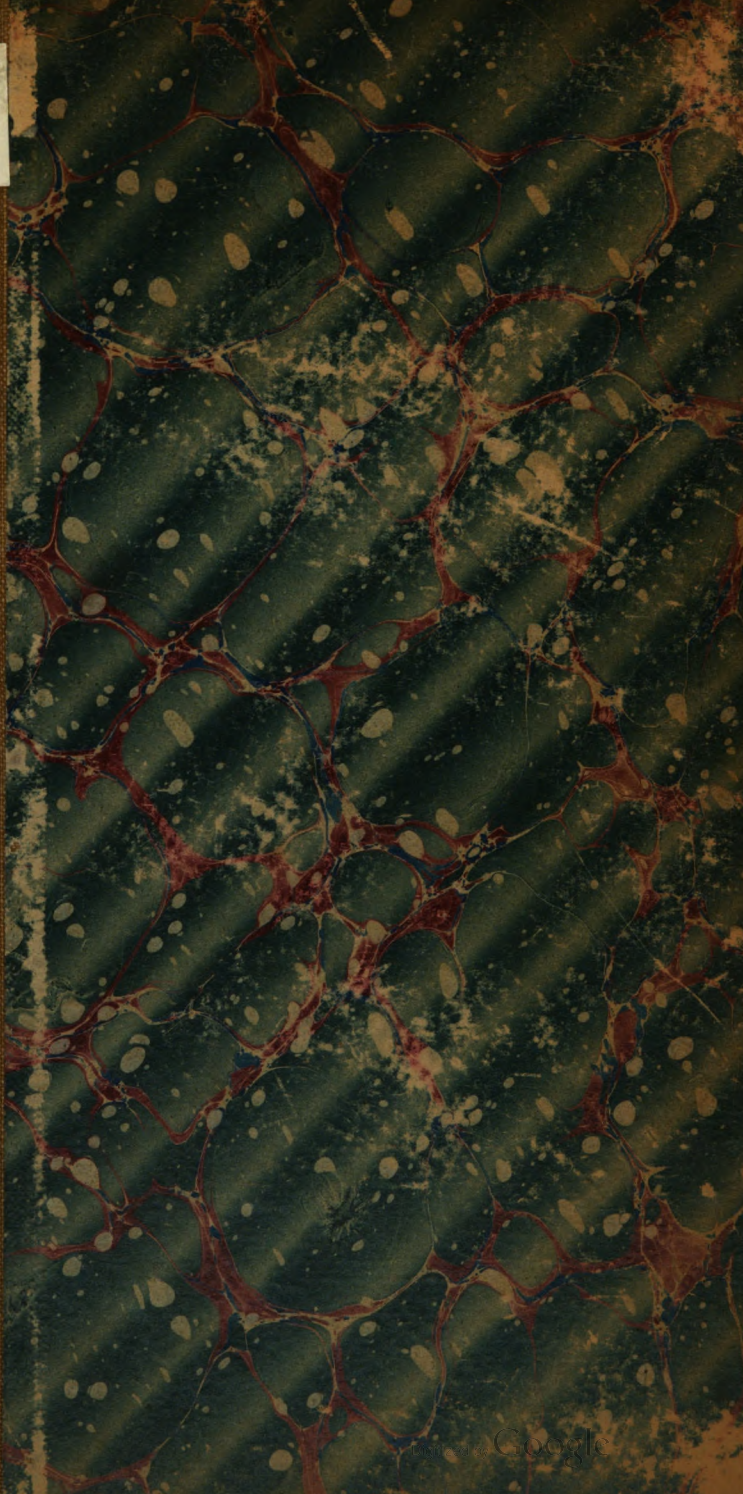
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

Asia
79
02.2



Asia 79.02.2



Harvard College Library

FROM

The Translator

THE UMI

A HISTORY OF THE UMI
AND
THE UMI OF THE UMI

THE UMI OF THE UMI

THE UMI OF THE UMI
THE UMI OF THE UMI
THE UMI OF THE UMI

THE UMI OF THE UMI

THE UMI OF THE UMI

THE UMI OF THE UMI

0

'ILMU HAL

HARVARD
UNIVERSITY
LIBRARY

A MANUAL OF THE DOCTRINE AND PRACTICE OF ISLAM

TRANSLATED FROM THE TURKISH

BY

CLAUDE DELAVAL COBHAM

B.C.L. M.A. OXON. M.R.A.S.

COMMISSIONER OF LARNACA

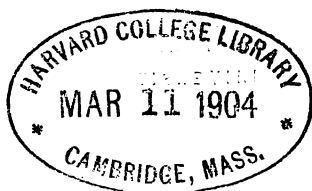
SECOND EDITION

NICOSIA

1902

Asia 79.02.2

~~Sam 480.12~~



The Translator.

P R E F A C E .

Chiefly as an exercise, but partly too in anticipation of a time when Christian dwellers in Cyprus may take some interest in the religious beliefs and practices of their Moslem neighbours, I have translated from the Turkish of an unnamed compiler this succinct but authoritative statement of the leading principles, both of Faith and Life, of the Moslem Community.

The Musalmans in Cyprus number 51,252 souls, out of a population (in 1901) of 237,053. They are, like most Ottoman Turks, "Traditionists" (Sunni) of the Hanifi rite. The 'Ilmu Hal, which bears the imprimatur (A.H. 1270, A.D. 1853) of the Imperial Ottoman Ministry of Public Instruction, may be taken to represent the essential tenets of the current religion of Turks and Northern Indians generally, and may be useful to travellers accordingly.

I have added a few notes explaining unfamiliar names, terms and practices. Two of these are translations from the Durr Yekta,—"a Pearl unique"—a Turkish manual of Moslem ritual, somewhat fuller than the 'Ilmu Hal. They may serve as specimens of the casuistic minuteness dear to Doctors of Mahommadan Law. Those who seek further details must turn to the English versions of the Quran by Sale, Rodwell, and Palmer: to E. W. Lane's 'Modern Egyptians,' and the notes to his translation of the 1001 Nights: to Sir Richard Burton's famous "Pilgrimage to Mecca and Medina," and the notes to his version of the "Book of the Thousand Nights and a Night": and, most useful of all, to the "Dictionary of Islam" by the Rev. T. P. Hughes (2nd Ed. 1896)

Larnaca, Cyprus,

January 1, 1902.

‘ILMU HAL.

In the name of God, the Compassionate, the Merciful. Praise be to God, the Lord of the Worlds: and blessing and peace be upon our lord Mohammad, and on his family and friends, all of them.

And then be it known that when this world was not, God most High from non-existence called it into being: and the lord Adam, peace be upon him, He created out of earth: and progeny was born to him, and with the sons of men He adorned the world. And to teach the sons of men things needful both for this world and the next, to sundry among them He gave the gift of prophecy. And through Gabriel the highest of the holy angels, upon him be blessing, He imparted to the great prophets commands agreeable to His holy law. They too taught to their followers these commands of Gabriel the trusty. And of all the prophets the first was Adam, on him be peace, and the last is our own prophet, our lord Mohammad Mustafa, may the favour and blessing of God most High be upon him. And between these two many prophets came and passed away, whose number only God most High knows. However in the noble Qor'an we are taught the holy names of twenty-five great and glorious ones:—Adam, Idris, Nuh, Hud, Salih, Ibrahim, Lot, Ismail, Ishaq, Yaqub, Yusuf, Ayub, Shoayb, Musa, Harun, Dhulkifl, Daoud, Suleiman, Ilias, Alaysa, Yunus, Zakaria, Yahya, Isa, Mohammad. Peace is upon them. But as to Uzayr, Loqman, Dhulgarnayn, concerning these three there has been a want of agreement: some wise men have pronounced them prophets, and some saints. Of all the prophets the last is our own prophet, our lord Mohammad Mustafa, may the favour and blessing of God most High be upon him; for since to him the glorious Qor'an was sent down, he is the seal of all the prophets, and he is last in time, because after him until the resurrection shall no prophet come. To know and believe what he brought from God most High is called Faith and Religion; that is, to affirm it with the heart and confess it with the tongue. Divine commands touching belief are called Faith and Worship. Divine commands touching action are called God's Law.

Now the foundations, and indispensable precepts and conditions, of belief, as we shall show, are six. I must say “I acknowledge and believe in God most High, His angels, His books, and His prophets, and in the last day, and that good and bad befall us according to the will and providence of God most High.”

And next, the corner stones of the Divine law touching action are five. The first is the confession, to wit, "I testify that there is no god but God, and I testify that Mohammad is his servant and apostle." The second, the five hours of prayer: the prayers of morning, noon, afternoon, evening and bedtime must be offered. The third, to fast during Ramazan. The fourth, once every year to give of one's goods canonical alms. The fifth, that every one who can must once in his life make the pilgrimage.

Obligatory action is eight fold. Things indispensable, things necessary, things traditional, things meritorious, things lawful, things unlawful, things abominable, things pernicious. By obligatory action is meant that it is incumbent on everyone, whether man or woman, who has arrived at years of discretion, to know and observe these eight things.

By things indispensable are meant things which God most High has vouchsafed to make known to us by indisputable proofs. A man who omits such indispensable things as to pray, to fast, to make the pilgrimage, to give alms, deserves the torments of hell. He who believes them not (may God preserve us) is an infidel.

Things necessary, also, being such as God most High has vouchsafed to make known to us by disputable proofs, a man who does not practise things like the special evening prayer (called *Salati Vitr*) voluntary alms giving, and formal fastbreaking, deserves the torments of hell, but he who believes them not is not an infidel.

Things traditional are such as our lord and prophet, may the favour and blessing of God most High be upon him, generally practised. A man who omits to pray in the assembly, to circumcise his children, and the like, is not deserving of torment, but is open to reproach. He who practises them shall be approved by God's apostle, our lord.

Things meritorious are such as our lord and prophet, may the favour and blessing of God most High be upon him, practised some few times in his happy life. A man who gives voluntary alms, and fasts on the auspicious days, and the like, shall receive his reward.

Things lawful are such as it were praiseworthy to do, and blameable to neglect: such as sitting and rising, eating and drinking.

Things unlawful are those which God, the Lord most High, has forbidden: to drink wine, and to be rebellious against mother and father: who so doeth such things deserves the torments of hell. Who so calls things unlawful lawful (God forbid) is an infidel.

Who so practiseth things abominable deserves not torment, he is blameworthy. Such things are, to offer prayer when the sun is rising, or declining from the meridian, or setting.

Things pernicious are those which vitiate ablution or prayer or fast. For instance, after ablution to let blood flow from any part: to speak a trivial word during prayer; to eat during a fast, and the like.

Moreover it is necessary that everyone when asked what is his rule of faith should say "the commands of God and His prophet;" and when asked what is his rule of life should say "The Great Imam Abu Hanifah. I have chosen as my Imam in worship and work the great Imam, and what he has understood and deduced from the holy book and the sacred traditions I have accepted: and by his word I have chosen and determined to act."

And one of the pillars on which rests the structure of the religion of Islam being the fivefold prayers, the indispensable conditions of prayer are twelve: six, before a man stands up to pray, are called preliminaries: and six, after he has stood up, are called corner stones.

Now these are the preliminaries of prayer, ceremonial purity, personal purity, the covering of decency, the setting the face to the *qibla*, the time, the intention.

By "ceremonial purity" is meant, when ablution is necessary to make the ablution; when the greater ablution is required, to make the greater ablution. When water cannot be found, or weakness is great, the ablution with earth must be observed.

The indispensable conditions of ablution are four, namely, once to wash the face; once the two arms together with the elbows; once out of four parts of the head to rub with the palm of the hand one; once to wash the feet together with the ankles. And the traditions touching ablution are to begin with the intention, and to wash the hands thrice, and to begin from the right side, and to say "In the name of God, the Great," and "Praise be to God for the faith of Islam," and to use the toothstick, and to put water thrice on the mouth and nose, and to wash thrice each of the members,

and to rub with the inside of the fingers the neck and ears—all these are things traditional. And in the ablution things abominable are to blow the nose with the right hand, and to wash each member more or less than thrice, and to apply much water to the face. And in the ablution things pernicious are all that goes forth from the body, or a bleeding sore in the body, or to spit out blood or saliva: and to lean against anything, and go to sleep, and during prayer to laugh aloud, are among the things which vitiate the ablution. The indispensable conditions of the greater ablution are three: to gargle the throat, to draw up water through the nose, to cleanse the rest of the body; or thus, to rinse the throat with water, to rinse the nose with water, and to wash the rest of the body. But to wash the hands first of all, and to wash the lower parts of the body, and to make the formal ablution, these are matters of tradition.

The indispensable conditions of the ablution without water are three, two motions and one intention; or thus, first of all to make the intention; secondly, to dip the hands into clean earth, and draw the palms over the face; thirdly, again dipping the hands in earth, to draw the palms over both arms. All of these are things indispensable.

By “personal purity” is meant to make clean the body, and the clothes, and the place of prayer, and to make the ablution.

The “covering of decency” means to cover up all that should be concealed from the navel down to the knees.

“Setting the face to the *qibla*” means to stand immediately fronting the *qibla*.

The “time” means the five appointed hours of prayer.

The “intention” means that at whatsoever hour the believer stands up to pray he shall say “I intend to say the prayer of that hour.”

But the corner stones of prayer are these. *Ifitah takbiri, Qyam, Qira't, Rukuh, Sujud, Qa'ud Akhira.*

The first, means having taken one's stand fronting the *qibla* to say “God is great.”

The second, to stand up to read a portion of the Qor'an.

The third, to read a chapter, or a section of three verses of the holy book.

The fourth, after the reading to bow down with the arms placed along the knees, and again to stand.

The fifth, to stand up after the bow, and then leaning on all seven members to bring the head to the ground in prostration.

The sixth, after the second prostration at the close of prayer to sit when the confession should be read.

But in prayer things necessary are before each prostration to say the *Fatihah*; and, after the *Fatihah*, during the first prostration to read a chapter, or a portion of three verses from the Qor'an. And in saying prayers in the assembly to say aloud what should be said aloud; for instance, in the evening prayer, or on Friday, or in Bairam, to pray aloud; and to say secretly what should so be said, as in the day prayers, which are to be recited silently; and in the two acts of sitting down to recite the confession, and in the first sitting down to sit during the recital of the confession, and in the special evening prayer to recite the *Qunut*; and without a break, giving the salutation, to close the prayer.

Things traditional are, in the *Iftitah takbiri*—if it be a man who prays, to lift both hands as high as the ears: if it be a woman, to the shoulders only. In the *Qyam*, a man should lay his right hand upon his left below his middle: a woman should fold her hands on her breast: and at the beginning of prayer to recite the *Subhan*—"Holiness to Thee, O God! and praise be to Thee! Great is Thy Name! Great is Thy Majesty! There is no God but Thee!" and The *Ta'uuz*—"I take refuge with God from Satan the stoned." And when about to make the bow to say thrice "I extol the holiness of my Lord, the Great." And in rising from the bow to say "God hears him who praises Him," and then, "Our Lord, to Thee be the praise." And when about to make the prostration to say "God is Great:" and to make the prostration between both hands, and in the prostration to turn both feet to the *qibla*: and thrice to say "I extol the holiness of my Lord, the most High:" and in the *qa'ud* to repeat the holy prayer "God is Great:—these are things traditional.

In prayer things abominable are, to turn the neck to look round: needlessly to turn the face from the *qibla*: to play with the clothes you wear: to scratch oneself: to push away a stone from the place where you kneel: to make the fingers crack: to pray over against the face of a man or a picture: to stretch oneself: to yawn: to sit up like a dog with the thighs straight: to

close the eyes tight : to pray with uncovered head : or over against a tomb, or any filth : to stand up to pray with a woman : to make the bow, or raise the head, before the Imam : without excuse to lean against anything or to read the same chapter over again—these are things abominable.

In prayer things pernicious are, during the act of prayer to speak, or laugh, or sigh : to weep aloud over worldly calamities : to chew mastic : to comb the hair or beard : thrice to pluck out a hair : to kill a louse : to scratch the same place thrice : to lift both feet from the prayer-rug : and when led by an Imam not to stand behind him to the end. When praying in the assembly, to stand up to pray beside a woman, or behind her : to eat or drink anything : to read the Qor'an erroneously—these and the like are among the things which vitiate prayer.

In alms giving there is one indispensable condition, to reckon up one's property, of set purpose to put aside what one will give in alms, and to give them to the poor.

The indispensable conditions of the pilgrimage are three. The first is the intention to wear the pilgrim garb. The second, to stand up in 'Arafat. The third, to make the visit of circumambulation.

The indispensable conditions of the Fast are also three. The first, is the intention. The second, to know the beginning and end of the proposed fast. The third, from morning until evening to abstain from things which would vitiate the fast.

But for things traditional or pernicious in the matter of the pilgrimage and fast, and other like commands, which are explained in books of greater detail, these are omitted here.

NOTES.

(1) Mohammad was born at Mecca, August 29, A.D. 570. He assumed the prophetic office at the age of forty, fled from Mecca at fifty-two, and died at Medina, June 9, A.D. 632, aged 62. The Hijrat or Hegira, (the flight from Mecca) which is the Mohammadan Era, dates from July 16, A.D. 622.

The lunar year begins on the first day of Muharram, and contains 354 days. To find the year of the Christian Era corresponding to any Mohammadan date, deduct 3 p. c. from the M. year, and add 621·54 to the result. Thus :—

1318	1318	1278·46
3	39·54	621·54
<hr style="width: 50%; margin: 0 auto;"/>	<hr style="width: 50%; margin: 0 auto;"/>	<hr style="width: 50%; margin: 0 auto;"/>
39·54	1278·46	1900·00

(2) These twenty-five may be identified severally with Adam, Enoch, Noah, Heber; Salih is reckoned sixth in descent from Gether, son of Aram, son of Shem, (*Genesis X. 23*); Abraham, Lot, Ishmael, Isaac, Jacob, Joseph, Job, Jethro, Moses, Aaron, Joshua, David, Solomon, Elijah (or Al Khidr, Phineas or St. George) Elisha, Jonah, Zachariah, John Baptist, Jesus Christ, Mohammad.

Uzayr is perhaps Ezra: Loqman, Æsop: and Dhulqarnayn Alexander of Macedon.

(3) Al Qor'an (the reading) was collected "from palmleaves, skins, shoulderblades, stones and the hearts of men" by order of the first Khalifa Abu Bekr, and revised by the third Khalifa Othman, A.D. 660. This recension, in the dialect of Arabic spoken by the Qoreysh, Mohammad's own tribe, has remained unchanged. It is divided into chapters (Surahs, 114) and verses (Ayat, 6616). The arrangement is purely artificial: the longest chapters are put first: the shortest, which are the earliest and most eloquent, last.

(4) Ramadhan, the ninth month of the lunar year. The Fast ends with the Sheker Bairam (sugar feast) or Id-ul-Fitr, held on the first day of Shawwal.

(5) This eightfold division extends through each of the five precepts concerning action. The Arabic terms are Farz, Wajib, Sunnat, Mustahab, Mubah—called together Rawa, lawful : Haram, Makruh, Mufsid—together Narawa, unlawful.

(6) The five hours of prayer are—

1. Sabah (Salatu'l Faj'r) between dawn and sunrise.
2. Uylen (Salatu'z Zuhr) when the sun has begun to decline.
3. Ikindi (Salatu'l 'Asr) midway between 2 and 4.
4. Akhsham (Salatu'l Maghrib) a few minutes after sunset.
5. Yatsu (Salatu'l 'Isha) when the night has closed in.

(7) The Imam Abu Hanifah was born at Kufa, the capital of 'Iraq, A.D. 700, A.H. 80, at which time four of Mohammad's companions were still alive. Moslem believers in Egypt and Southern India follow the school of Imam Al Shafi'i. See in Burton's *Alf Laylah wa Laylah*, V. 189, the story of Abu-al-Husn and his slave girl Tawaddud, with its valuable notes. The other two orthodox sects are the Maliki and Hanbali.

(8) Islam is interpreted "resignation, submission to the Divine will:" otherwise "entering into peace with one another."

(9) On this ablution with earth (called Teyemmum) the Durr Yekta says "Moreover when ablution, or washing the whole body (abdest or wuzu and ghushl) is necessary, if no water can be found, or if the water be four thousand paces distant, or if it be little, and a man fears that he or his beast may remain waterless, or if he be unable to reach or to use the water, he may use earth instead of abdest or ghushl; and being thus purified from ceremonial uncleanness he may perform any act requiring these conditions which he wished to do."

(10) On "Personal purity" the Durr Yekta says "But personal purity is purity from the uncleanness which vitiates prayer. Therefore, ere a man begins prayer it is incumbent on him to cleanse his body, the clothes he wears; and the place of prayer, if befouled by urine or wine or like fluid uncleanness, which has spread over a space wider than a palm's breadth: or by solid filth of more than one drachm's weight. Such uncleanness, whether it be collected in one spot or scattered about, it is indispensable to clean away."

(11) Qibla (anything opposite. The South.) The point to which Moslem worshippers must turn to pray, originally Jerusalem, afterwards the Ka'ba (a cube) the square stone building in the Mosque of Mecca, in which is set the Black Stone.

(12) The Fatihah, or opening prayer of the Qor'an, runs thus :—

In the name of God, the Compassionate, the Merciful.

Praise be to God, the Lord of the worlds,

The Compassionate, the Merciful,

The King of the day of judgment.

Thee do we worship, and of Thee seek we help.

Guide us in the right way,

The way of those to whom Thou hast been gracious,

Not of those with whom Thou art wroth,

Nor of them who go astray.

(13) The *Qonut* or *Salatu'l Witr* "O God, verily we ask Thy aid, and Thy pardon, and Thy Guidance : and we believe in Thee, and we repent to Thee, and we trust in Thee, and we praise and thank Thee for all good things : and we deny Thee not, but we reject and abhor those who blaspheme Thee. O God, Thee we worship, and Thee we bless, and to Thee we bow down, and to Thee we fly for refuge : we look for Thy mercy, and fear Thy torments. Verily Thy torments are appointed for the unbelievers."

(14) The *Qa'ud akhîr* :—"Be gracious, O God, to Mohammad, and to the family of Mohammad, as Thou wert gracious to Abraham and to the family of Abraham. To Thee be praise and glory, O God, bless Mohammad, and the family of Mohammad, as Thou blessedst Abraham, and the family of Abraham. To Thee be praise and glory."

(15) Imam (Latin *antistes*). He who leads the daily prayer in a mosque.

(16) Legal alms (*Zakat*) should be given annually, at the rate of one fortieth of money, cattle, grain, fruit and merchandise, provided they have been in possession a whole year.

(17) The Pilgrimage (*Hajj*) must be made between the seventh and tenth days of the month Dhi-l-hijjé. The pilgrim garb (*Ihram*) is described by Burton as two new cotton cloths, each six feet long by three and a half broad, white, with narrow red

stripes and fringes. One of these is thrown over the back, and, exposing the arm and shoulder, is knotted at the right side. The other is wrapped round the loins from waist to knee, and, knotted or tucked in at the middle, supports itself. The head and instep must be uncovered.

'Arafat, a mountain near Mecca, where pilgrims take their station on the 9th of Dhi-l-hijjé to hear a sermon.

The circumambulation (*Tawaf*) "is performed by commencing on the right and leaving the Ka'ba on the left. The circuits are made thrice with a quick step or run, and four times at a slow pace."

Phil 20 H



3 2044 022 684 583

This book should be returned
the Library on or before the last date
stamped below.

A fine of five cents a day is incurred
by retaining it beyond the specified
time.

Please return promptly.

JAN 23 1952

